

地

天



Methodist Number

SPECIAL ARTICLES

Korea Methodist Missionaries

Become One People

Alice R. Appenzeller

Methodist Union—A Study

Dr. and Mrs. A. K. Jensen

Tai Wha Community Center

Margaret Billingsley

After Thirteen Years

Mary Vic Mauk

APRIL, 1940

SEOUL, KOREA.

水

金

土

火

木

SUNDAY SCHOOL SUPPLIES, 1940

For the Church School the following variety is offered.

The Improved Uniform International Senior Lessons (주일공과 장년부)	...	...	...	₩.30
The Improved Uniform International Junior Lessons (주일공과 유년부)	...	...	...	.23
Group Graded S. S. Lesson courses, Junior & (계단공과 소년부)	...	...	...	.20
" " Intermediate (" 중등부)	...	...	...	.20
Extension S. S. Lessons, No. 2 Miss Myers, (유년선일반공과 二년)	...	...	...	.16
" " No. 3 Mrs. Knox, Mrs. Pillie K. Choi (유년선일반공과 三년)	...	...	...	.16
Lessons on St. John's Gospel, W. C. Erdman (요한복음공과)	...	...	...	.12
Lessons on Genesis, J. Y. Crothers (창세기공과)	...	...	...	.12

Record Books, Merit cards, Welcome cards, Promotion certificates, Department graduation certificates, Birthday Fish, Memorizing Star cards &c. Reward Cards, several series, Cradle Roll supplies &c. &c.

CHRISTIAN LITERATURE SOCIETY OF KOREA
CHONG NO SOUL

COMMERCIAL UNION ASSURANCE CO., (LIMITED)

HEAD OFFICE :

24, CORNHILL, LONDON, E. C. 3.

**Every Class of Insurance Undertaken
at Lowest Current Rates.**

Funds Exceed..... £64,000,000.

Apply to **TOWNSEND & COMPANY,** Agents.

Telephone No. 13

Telegraphic Add.: "TOWNSEND"

CHEMULPO, CHOSEN

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: MISS A. R. APPENZELLER, PD.D. *Associate Editor:* REV. E. W. KOONS, D.D.
Secretary: MISS M. L. CONROW *Business Manager:* C. L. SOCIETY

Other Members:

MR. THOMAS HOBBS, MISS ELLASUE WAGNER, REV. L. T. NEWLAND, D.D.
 REV. C. A. SAUER, H. H. UNDERWOOD, PH. D., MISS A. G. M. SKINNER,
 REV. WILLIAM SCOTT,

Contents for April, 1940

FLASHES FROM THE FIELD	56
ILLUSTRATIONS:	
Tai Wha Community Center	
The Chapel where the Methodist Conference was Held	Frontispiece
Club Children having their Daily Bowl of Soup	do
The Korea Mission Council of the Methodist Church,	
January 19, 1940	do
ONE PEOPLE Editorial	55
KOREA METHODIST MISSIONARIES BECOME ONE PEOPLE	
Alice R. Appenzeller,	56
THE HALLOWING OF UNION	58
METHODIST UNION	
Dr. & Mrs. A. K. Jensen	59
TAI WHA COMMUNITY CENTER	
Margaret Billingsley	63
AFTER THIRTEEN YEARS	
Mary Vic Mauk	65
STATISTICS OF THE KOREAN METHODIST CHURCH	
BOOK REVIEW BISHOP HERBERT WELCH	
Five Decades and A Forward View, John R. Mott	69
AN APPRECIATION	70
THE PROTESTANT CHURCH IN CHOSEN	71
CONTRIBUTORS' COLUMN	72
NOTES AND PERSONALS	
Thomas Hobbs	72

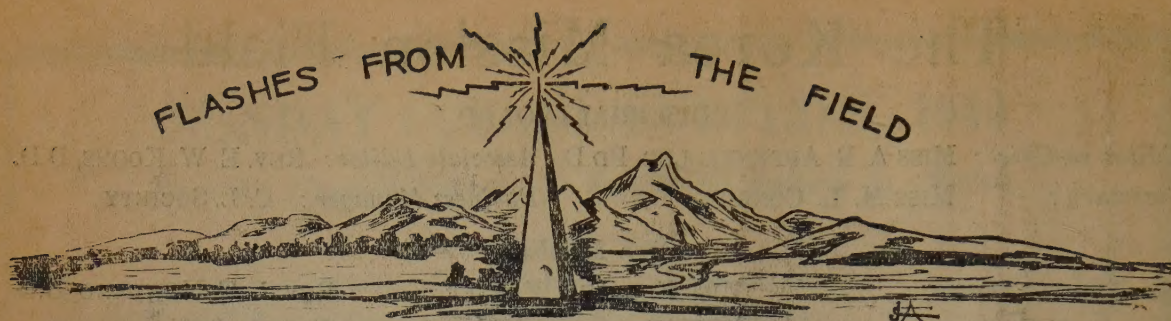
PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA

Business Manager.—The Christian Literature Society of Korea. Seoul, Korea.

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$1.00 gold or 4/-). Single copies 20 sen, domestic; 25 sen, foreign. (We will send marked copies at these prices if a mailing list is furnished us.)

Business matters and subscriptions should be addressed to the Christian Literature Society as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may be sent to:—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U.S.A.
 REV. A. E. ARMSTRONG, D. D., Wesley Building, Queen St. West, Toronto, Canada
 MR. GERALD BONWICK, 15 Ronalds Road, Bromley, England.



THE "KOREAN CHRISTIAN STUDENT"—KIM HUNG HO, graduate of the Middle School in Pyeng Yang, active worker during school days in the First Methodist Church Sunday School, was taking the entrance examination for a University in Japan. One applicant in ten can be received. Part of the examination is a thesis on "Life's Purpose." Usually, one writes of a desire to emulate the great men of Japan, but this lad told of his desire to be a CHRISTIAN GENTLEMAN, and of the life of Christ. The first paper on this subject ever received, and the writer was matriculated! He was made Treasurer of the Students' Fund, and is known by the name that heads this FLASH.

SIX THOUSAND KOREANS HEAR DR. KAGAWA—One who heard him, and saw much of him during the visit, says, "It is good to know one of the greatest, and yet the simplest, of living Christians. While he is a loyal Japanese, the impression he left with me was that of a great and Christ-like man, without regard to race."

OUR DISTRICT BIBLE CONFERENCE—was attended by *twice as many as last year*.

OUR ANNUAL PRIMARY SCHOOL TEACHERS' INSTITUTE—over 80 teachers and Principals of our Methodist Schools—was held in January. Study and lecture mixed with songs and prayers and devotion to the things of Christ. One of the best hours was led by Rev. CHUNG, the new Bishop of the Korean Methodist Church.

Rev. J. Z. Moore, D. D.—Methodist—Pyeng Yang (Heijo)

CHRISTMAS WITH THE BLIND—The Bible Class for the Blind, conducted in the Central Presbyterian Church of Seoul, by Mr. H. S. Oh, the Blind Evangelist, had a Christmas party, attended by 43 blind people. Six of them decided to become Christians. And as part of the party, a collection for the *poor blind people of the city* was taken—Yen 21.00 !!! The usual Sunday attendance is about twenty, and there is always an offering taken.

Rev. R. C. Coen—Presbyterian North—Seoul (Keijo)

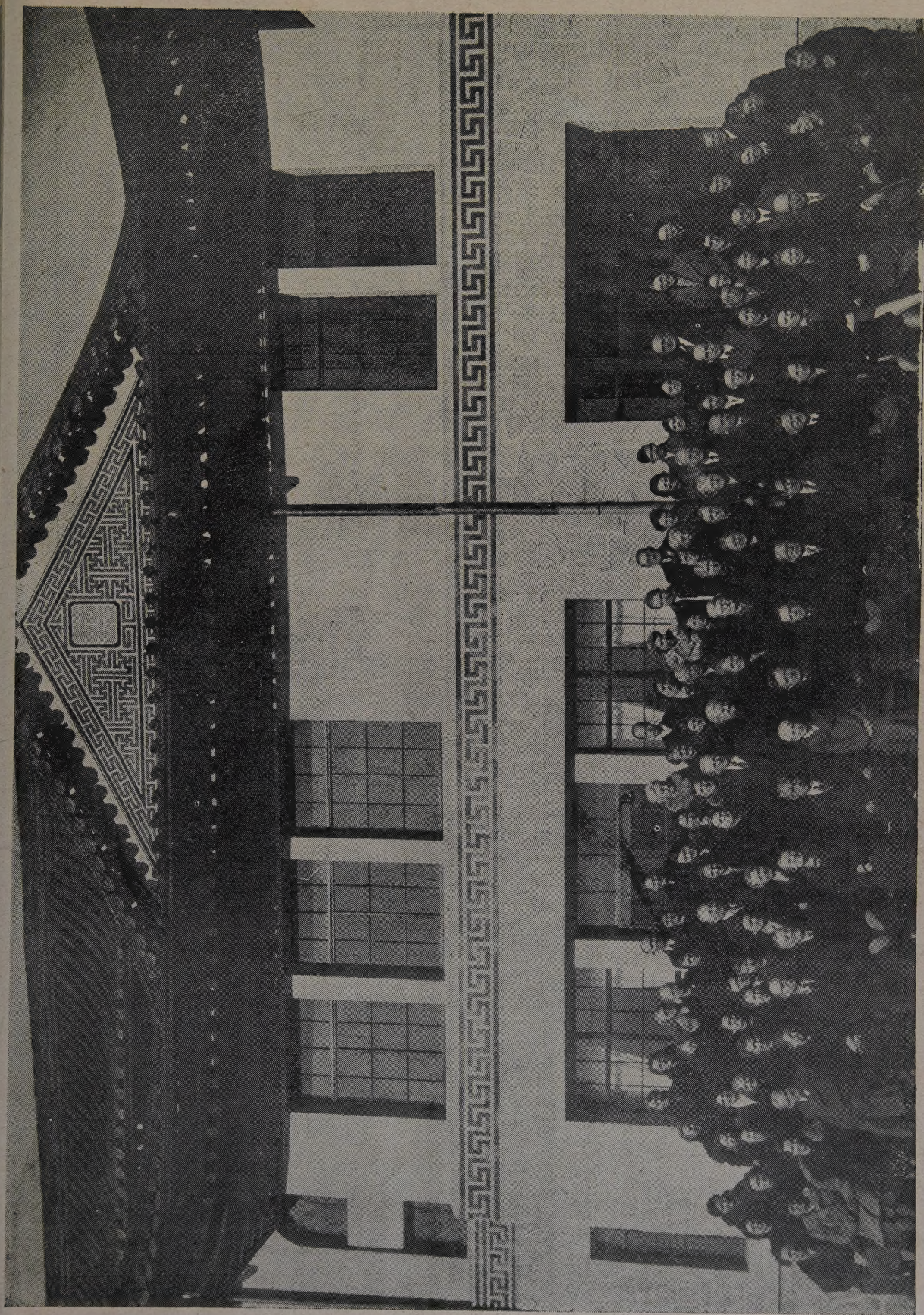
THE FIRST BIBLE CONFERENCE IN TWO YEARS—Those who are in touch with conditions in this country will appreciate this item:

"We have just closed a very successful Bible Conference for men and women. There were over 80 students registered, and over 100 attended. There was no particular difficulty in arranging the Conference, and it was carried thru without any hitch in the program."

Rev. D. J. Cumming—Presbyterian South—Mokpo (Moppo)

PRACTICAL CHRISTIANITY—The Christians of a suburb were on their way to bury one of their number, when they heard that "four people have died in that house to-day". A mother and three children had been knocked out by CO from the fire under their leaky stone floor, as they huddled almost naked under a quilt on the floor,—to keep from freezing. The Bible Woman let the funeral go on—Matthew 8:22—while she restored them. She gave her own padded jacket and outer trousers to the mother, others found clothes for the children. The mother and children are attending church now, and the father "is becoming interested in the Gospel". He might well be.

(Miss) Louise Hayes—Presbyterian North—Pyeng Yang.



The Korea Mission Council of the Methodist Church with Bishop Moore at the Community Center, Seoul, January 19, 1940.
(See page 56)

TAI WHA COMMUNITY CENTER
SEOUL



The Chapel where the Methodist Uniting Conference was held.
(See page 63)



Club children having their daily bowl of soup.
Miss Dacus standing in the back-ground. (See page 63)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXVI.

APRIL 1940

No. 4

One People

THE PRAYER of our Lord, "That they all may be one: as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me", has haunted His disciples through the ages since He uttered it in the agony of Gethsemane. None of us would deny its importance in His thought; all of us are condemned in our own hearts when we think how far short we fall, individually and in groups, of that spirit which makes people one.

Not only does our Lord's prayer search Christians' hearts, but those who do not profess to be His followers freely acknowledge that Christ has the only solution for the problems of mankind. For some years past the secular press has been strikingly insistent in its appeals to the Church to do and be; sometimes even by reproach, taunt and ridicule people call to the Church. Never do they let her alone. She is constantly prodded, seriously asked to show the way of faith and love which alone can dissolve fear and hate. Sick unto death, bewildered and despairing, the world looks to Christians to release that healing and guiding power which has appeared in some lives, most gloriously in the person of our Lord Christ. How long must He wait for the answer to His prayer, "That they all may be one.....that the world may believe"?

From early days of mission work in Korea some forms of comity have appeared. The Christian Literature Society is now celebrating fifty years of union work. We can see the sad wrecks of some institutions which were hopefully organized on the basis of fair repre-

sentation. But somehow mathematical division of rights and privileges is not enough. The way of love has proved more excellent; it has prevailed in those groups now working together, of which there are a goodly number.

Organic union is a further step which must include unity. In Korea there have been several such movements, where Christians of like mind have joined themselves into one body. First came the Presbyterians, who in 1907 formed the first Presbytery, uniting the work of the four Missions; next, following the organization of the United Church of Canada in 1925, the Korea Mission of that church found itself affiliated both with Presbyterian and Methodist work; third, the formation of the Korean Methodist Church in 1930, in which Koreans and missionaries joyfully united. Now at last, following the union of three Methodist Churches in America, the missionaries have joined in one Korea Mission Council of the Methodist Church. John Wesley's ringing message to the American Methodists in 1791 was,

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world."

After so long a time this declaration is being fulfilled in a far larger way than the founder of Methodism could have dreamed.

The Editorial Board of the Korea Mission Field rejoices in this latest step toward Christian unity and celebrates the event by issuing a Methodist number. "The Methodists are one people!" How thrilling is that word! May it soon be changed to the greater one, "The Christians are one people!" A.R.A.

Korea Methodist Missionaries Become One People

ALICE R. APPENZELLER, PD. D.

"THIS IS THE Uniting Session of the Korea Mission Council of the the Methodist Church. We, the missionaries of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, are gathered in solemn assembly before God and man, in the city of Seoul in Korea, in the year of our Lord, 1940, January the nineteenth.

"Pursuant to the action of the Uniting Conference held in the City of Kansas City, Missouri, April 27 to May 10, 1939, we, the missionaries of these two churches, meet in this momentous hour to merge ourselves into one body, to be known this day onward as the KOREA MISSION COUNCIL of THE METHODIST CHURCH."

About one hundred Methodist missionaries repeated these solemn words and joined in the impressive service of union, led by Bishop Arthur J. Moore. In the chancel of the beautiful chapel of the new Community Center were with Bishop Moore, Bishops Chung and Ryang, present and former bishops of the Korean Methodist Church, and eight missionaries of the constituent bodies. From the Methodist Episcopal Church, they were Rev. E. M. Cable, D. D., Rev. J. Z. Moore, D. D., Rev. Anna B. Chaffin, and Rev. Jessie B. Marker; from the Methodist Episcopal Church, South, Rev. L. C. Brannon, Rev. C. N. Weems, Rev. Kate Cooper, and Rev. Laura Edwards.

Bishop Moore gave a brilliant outline of the history of the division and union of Methodism. He told from personal experience of the patient work of many commissions on unification, which have labored to consummate this long-desired result. The audience was thrilled to realize themselves among the eight million members of the Methodist Church, working in 45 mission fields. He stated that this is the greatest union of different ecclesi-

astical bodies in the whole history of the Christian Church. In the noble words of the ritual of union, this company of missionaries pledged their loyalty to the new church and consecrated themselves again "to the service of God in the establishment of His Kingdom among men everywhere, through Jesus Christ our Lord." "Crown Him Lord of All" rang out from every heart and voice.

This uplifting service, which no one who was present could forget, was one of many which are being held in every land where missionaries of the three constituent Missions are at work. Bishop Moore had conducted such a service for the Methodist missionaries in Japan just previous to his arrival in Korea, and went on to China to unite the missionaries of the several Conferences there under the same solemn vows. This process will not stop until all who will have had an opportunity to unite.

Methodists have worked together from their earliest days in Korea with little of the bitterness of rivalry and less of the waste of duplication. Territories have been divided and responsibilities for joint projects shared. The training of church leaders has been carried on by both Missions in the Methodist Theological Seminary since 1910, and in the former Methodist Womens' Bible School, in which the Southern Woman's Council joined with the Woman's Foreign Missionary Society in 1923. Ewha and Chosen Christian Colleges, Severance Union Medical College and Nurses' Training School, Pyengyang Union Christian Hospital and Nurses' Training School and the Seoul Evangelistic Center are union institutions in which the Methodists have been working with other missions.

But it was the Korean Methodists who led the missionaries into real union in the formation of the Korean Methodist Church in 1930. The American Church was still laboring

KOREA METHODIST MISSIONARIES BECOME ONE PEOPLE

over its elaborate machinery when this union of two of its younger daughters was accomplished. The Mother Church sent commissioners who worked with the Korean leaders in organizing the new church. Later the missionaries felt the need of some organization and formed a group called "The Association of Methodist Missionaries in Korea," which met at intervals for fellowship and the transaction of business. But actual union has followed the American Church and been consummated at last in this uniting conference.

The Council expressed appreciation of Bishop Moore's distinguished leadership during the past six years by preparing a memorial to the General Conference, requesting his return to this field.

The Center building provided amply for all the needs of the meeting. Its chapel is unquestionably the most churchly room in Protestantism in Korea; it is not only satisfying to the eye, but services held there are enriched by the music of a Hammond organ, of which there are only two in the country, the other being at Ewha College. Miss Mary Vic Mauk gave a superb organ recital on the opening night of the Conference, and Miss Grace H. Wood played for the services. Both are on the faculty of the Music Department of Ewha College.

Business sessions were held in the sunny social rooms, which seated the group comfortably, and cafeteria lunches were served in the the basement below. The hostesses, Misses Billingsley and Dacus, and other members of the Center staff spared themselves no trouble in making everyone comfortable. A valiant effort was made to keep the new floors shiny by wearing shoe covers, or slippers, of which every known and hitherto unknown variety appeared. In solemn moments if one's eye fell on one's neighbor's footgear, a wicked levity was likely to result, so one tried to keep one's eyes on higher things! There was everywhere the atmosphere of a big family reunion. After many years of feeling merely

like friendly neighbors it was joyful to find ourselves really one family. Many details remain to be worked out, but there is no shadow of doubt that all problems will be solved, because the determination to work as one is greater than any differences can be.

Reports of work filled in the intervals between other business and were impressive in their scope and quality. The evangelistic message, which permeates every form of Methodist missionary effort, was given first. The Methodist Church ministers through kindergartens and baby clinics, schools, colleges, community centers, hospitals and welfare work, play and worship to the needs of boys and girls, men and women of every condition in Korea.

There are 115 missionaries in Korea, formerly divided as follows:

Methodist Episcopal, Board of Foreign Missions:	
	12 men and their wives....24
"	" Women's Foreign Missionary Society, women.....36
	Total.....60
"	" South, Board of Foreign Missions:
	13 men and their wives...26
"	" Woman's Missionary Council women.....29
	Total.....55

The officers of the Korea Mission Council were elected as follows

Chairman—Rev. W. E. Shaw

Vice-Chairman—Miss K. Cooper

Corresponding Secretaries,

Men's work—Rev. E. M. Cable, D. D.

Women's work—Miss M. Billingsley.

The former treasurers are serving for the present.

The communion service on Sunday morning brought this memorable conference to a fitting close. Bishop Moore preached magnificently from Rom. 1:16, using Moffatt's translation, "I am proud of the Gospel." We realized afresh the greatness of our privileges in Christ. As the Bishop closed the service by reading the appointment of each missionary by name, the upturned faces seemed touched with the light of those who rejoice to be counted worthy to serve and even to suffer for their Lord.

The Hallowing of Union

A Part of the Ritual of the Methodist Uniting Session

The Bishop: In the name of the Father, our God, by whose favor we live in this heritage of faith ;

To the honor of Jesus Christ, the Son of the living God, our Lord and Saviour ;

To the praise of the Holy Spirit, source of light and power :

We consecrate this communion of faith henceforth to be ours in THE METHODIST CHURCH.

The People: Holy, holy, holy, Lord God of Hosts: heaven and earth are full of thy glory. Glory be to thee, O Lord, most high.

The Bishop: We glory in this Church :

For the worship of God in praise and prayer;

For the ministry of the word ; and

For the celebration of the Holy Sacraments.

The People: God is a spirit, and they that worship Him must worship Him in spirit and in truth.

The Bishop: We consecrate our labors to this Church :

For the guidance of childhood ;

For the sanctification of the family ;

For the training of youth in faith and knowledge.

The People: Remember now thy Creator in the days of thy youth.

The Bishop: We dedicate ourselves to this Church :

For the edifying of the body of Christ:

For the cure of souls that doubt ;

For the persuasion of those who have not yet believed :

For the evangelization of the world :

For the promotion of righteousness,
Christian unity and goodwill.

The People: All souls are mine, saith the Lord. Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.

The Bishop: We lift up our prayers for this Church, in her labors

For the redemption of characters ;

For brotherhood with all men ;

For the ennobling of this life and the deepening of the assurance of the eternal life.

The People: The ransomed of the Lord shall come to Zion with songs and everlasting joy.

The Bishop: We give thanks to God for this Church :

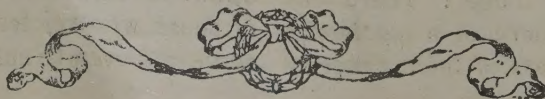
In grateful remembrance of all who have loved and served the cause that is here consummated ;

In loving memory of those who have fared forth from this earthly habitation ;

In high hope for those who shall share in this heritage of faith in days to come.

The People: Holy, holy, holy, Lord God of Hosts ; Heaven and earth are full of thee. Heaven and earth are praising thee, O Lord, most high.

The Bishop and the People: Having part among the people of God and the Church Universal in the inheritance of apostles and prophets, fathers and teachers, martyrs and evangelists, we give thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light. Compassed about by so great a cloud of witnesses, we do here and now consecrate the KOREA MISSION COUNCIL of THE METHODIST CHURCH to the service of God in the establishment of His Kingdom among men everywhere, through Jesus Christ, our Lord. Amen.



Methodist Union

A Study

DR. AND MRS. A. K. JENSEN

JOHAN WESLEY originally had no intention of founding a Methodist Church, let alone several Methodist Churches. But even the best methods failed to make Wesley's followers of a single mind on all subjects. As Christians, they agreed on Christ and the great fundamentals of our faith, and even about many of the methods to be pursued to achieve Christian perfection. But they could not agree on the subjects of lay representation and the episcopacy, and the Methodist Protestants left the main body, known as the Methodist Episcopal Church, in 1828. Then the question of slavery caused another division, and the Methodist Episcopal Church, South, withdrew from the original fellowship. Other splits are of no concern to this particular discussion.

After many years had elapsed and the original bitterness had died down, some of the more liberal leaders of these different groups began to discuss the possibility of reuniting. At first, the proposition found little real support, and time seemed to offer the only solution. Frequently we heard the old quotation, "The undertaker is always on the side of progress." At last real progress was made when the three General Conferences appointed Commissions on Interdenominational Relations and Church Union, and a Plan of Union was worked out. The annual conferences ratified the agreement by strong majorities. Union became not an ideal, but a fact ready for accomplishment.

The Plan of Union.

However, it was not simple to achieve this union. Three bodies differing greatly in their organization and structure had to be brought together without serious harm to any and with due consideration for each. Great property holdings were involved, and the legal aspects

of the situation called for thought and care. Provision had to be made for adjusting the set-up of the churches in regard to the matters that had originally caused separation. The few disgruntled minorities had to be dealt with justly and with understanding.

"The Plan of Union prepared by the Joint Commission provided for the unification of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church into one denomination, to be called 'The Methodist Church.' The Articles of Religion were to be those historically held in common by the three uniting churches. There was to be a quadrennial General Conference with legislative power, subject to six restrictive rules, having jurisdiction over all matters distinctively connectional. The episcopacy was retained, and the delegates of the Methodist Protestant Church at the Uniting Conference were authorized to elect to the office of bishop two of its ministers, who were to become effective bishops of the Methodist Church. There was to be equal representation of clergymen and laymen in the General, Jurisdictional, and Central Conferences. The Annual Conferences were to be composed of all traveling preachers in full connection with them, together with a layman from each pastoral charge. A Judicial Council was to determine the legality and constitutionality of actions of the legislative bodies, the legal decisions made by the bishops, and the actions taken by any connectional board of the church.

"There were to be six Jurisdictional Conferences, made up of the churches in five great sections of the United States, and the sixth made up of the churches throughout the United States composed of Negro members.

"The Jurisdictional Conferences were to promote the evangelistic, educational, missionary,

and benevolent interests of the church, to provide for interests and institutions within their boundaries, and to elect the bishops and select representatives to the general boards. Provision was made for Central Conferences for the foreign work of the Church.

"By the Plan of Union concessions were made by the three Methodist groups. The Methodist Protestant Church accepted the episcopacy, and the Northern and the Southern Methodists agreed to the Methodist Protestant plan of having a lay delegate in the annual conferences from each pastoral charge (the Northern Methodists had been having lay representation for some years). The Judicial Council was an innovation for both the Methodist Protestants and the Northern Methodists, and the Southern Methodists agreed to proportionate representation of Negro members in the Central Conference. The Jurisdictional Conference was a new feature for all three churches, although in 1928 the Methodist Episcopal Church had adopted a somewhat similar plan for its work in foreign countries. It was not, however, a spirit of compromise that dominated the deliberations of the Joint Commission on Interdenominational Relations and Church Union. The attitude of the Commissioners was that those particular characteristics which had proved valuable in each church during the period of separation should be incorporated into the united Methodism." *

The Uniting Conference.

The Plan of Union provided for a Uniting Conference, and the delegates were chosen according to the provisions made, with representatives from both laity and clergy. The Uniting Conference met at Kansas City, Missouri, from April 27 to May 10, 1939, to consummate the union.

But the Uniting Conference could do little more than that. It was not a General Conference, the supreme governing body of the Methodist Church, but only a conference to bring together or unite the three separate

groups. Therefore, it could not legislate as a General Conference; it could not set the new machinery in motion. In fact, it could not actually create new machinery, but could only take the machinery of the old groups and rebuild it into the form that would most readily absorb the old parts. The Uniting Conference served to harmonize the organization of the old groups according to the actions of their respective Disciplines in such a way as to provide for similar functions in the new Church—but could not start the functioning of the new set-up. Active legislation and motivation are peculiar powers of the General Conference, and they were in no way turned over to the Uniting Conference, a unique body whose sole function was to consummate the union—and dissolve.

Jurisdictional Conferences.

The new feature, the Jurisdictional Conference, meets, like the General Conference, quadrennially, but within the year following the meeting of the General Conference. It is the instrument by which the Conference legislation is handed down to the local church and worked out in its details. The bishops belong definitely to certain jurisdictions and are assigned to areas within those jurisdictions only. Each Jurisdictional Conference elects its own bishops up to the number allowed by the General Conference. Bishops are no longer elected at the General Conference, but each jurisdiction is limited to the number of bishops considered by the superior body to be essential for its territory. Of course, some bishops must be appointed to work outside the area of any jurisdiction, as when a bishop is appointed to supervise certain mission fields; but these bishops do not count against the quota of any jurisdiction, though every bishop belongs to a specific jurisdiction. For instance, a certain jurisdiction may be permitted five bishops, but have six on its roll—five who are assigned to the areas within the jurisdiction itself, the sixth, who is assigned to some general work of the Church.

* From "The Methodists Are One People"

by Paul Neff Garber, Cokesbury Press.

The Boards.

The Mission Boards of the three uniting churches were not the same. To be sure, the work accomplished was along similar lines, but the organization was different. One group treated Missions as a whole; another divided that field into two equal parts, Home and Foreign. One group had the missionary work of the women as a separate entity, while another had it integrated in the work as a whole. One Church put all the activities and sub-organizations of the women together into one controlling group, while those same activities were unrelated in another Church, sometimes seeming almost like rivals. The giving to the benevolent program of the Church was handled differently in all three groups, varying from an almost despotic division of all giving, regardless of the donors' desires, to a "do-as-you-please" policy.

This all had to be harmonized and reworked until one plan satisfactory to all groups could be produced. The new plan has dropped some undesirable features, over-lapping, and unsuitable combinations or divisions of fields of labor. Of most concern to Methodist missionaries is the one Board, which cares for all the Church's mission work. It is called *The Board of Missions and Church Extension*, and is subdivided into four parts—the Division of Foreign Missions, the Women's Division of Christian Service, the Division of Home Missions and Church Extension, and the Division of Cultivation. The names are largely self-explanatory. The Women's Division of Christian Service covers the entire range of their activities within the church—home and foreign missions, "ladies aid," and so on. The women's money is handled separately by this Division, allotted as they may decide; but their plans, expenditures, and work must all be approved by the Board of Missions and Church Extension itself, of which the Division is a part. However, money raised for missionary work by the women of this division will be expended only for the work of this division as it directs. The funds cannot be taken by the Board and

mixed with those of the Division of Foreign Missions, for instance, which is general work. Each carries its own budget, though the work is harmonized.

Women's Work.

One unusual feature of the new Board and of the Division of Foreign Missions is that women must form half the latter group. That is, women run the Women's Division of Christian Service themselves, but are equally represented with the men on the other Division and on the Board. This arrangement has the double advantage of giving the women full scope in the fields where they seem to function best, and of keeping them interested in the full mission program of the church as well. This is said to be the most liberal provision for women made by any church.

General Conference.

Although all these plans have been laid, the mission work is still functioning under the Boards of the former churches. The organization of these new Boards must wait for the General Conference of the Methodist Church, which meets in Atlantic City in late April and early May of this year. The delegates have already been chosen by the Annual Conferences, which had their first sessions as Annual Conferences of the Methodist Church. The General Conference may change present plans and all ad interim arrangements will cease. Under present rulings, the bishops retain their rank in the Church anywhere, but they function as bishops only within their own jurisdictions, except by special arrangement. This is the only big restriction of power in a set-up that gives the episcopacy more authority than it had been exercising, at least in the Methodist Episcopal branch of the union.

Methodism in Korea.

How will all this affect Methodism in Korea? First, we must remember that the Korean Methodist Church is an independent body, and so is not officially affected by these changes. But the missionaries are very seriously affected, for they have represented in the past four distinct groups: the Board of

THE KOREA MISSION FIELD

Foreign Missions of the Methodist Episcopal Church, represented by the men and their wives in the Northern Methodist territory in Korea; the Woman's Foreign Missionary Society, represented by the single women of the same Church working with the women and children of Korea; and the two corresponding groups in the former Southern Methodist Mission, which have functioned as separate units in regard to finance, etc., on the field, although under one board at the home end. Now these groups become one, but with continued recognition of the work of the single women as separate from that of the men and their wives. All work and finances, however, will be discussed in joint session in general meetings and in sub-committees, so that there will be no separate operation in any way, although certain monies cannot be shifted from one general field of work to the other.

At present there are four treasurers handling the funds sent out from the home churches for missionary work in Korea. We do not yet know how the new system will be worked out. The newly elected Board of Missions and Church Extension will probably meet early in July and as soon as possible it will take over the work from the old Boards. Efforts will be made to harmonize the missionary work in all its parts. A new salary scale will be worked out to put us all on the same basic salary. A new pension system must be arranged, though it may be impossible to make the present missionaries retire on the same basis, due to the present divergence in retiring allowances and savings practices. Terms of service and furlough years will be adjusted to be the same for all. The work funds must be readjusted so that two like pieces of work do not receive two very unlike amounts of help, and corresponding missionary adjustment for the work will probably have to be made on the field.

We are not sure whether this new Board will want to have one or two treasurers serving it on the field. One treasurer may be able

to carry two sets of books, one for the women's work and one for the general work, or it may be felt wiser to have each set of books in separate hands. The "work budget" treasurer is technically appointed by the Central Council of the Korean Methodist Church to look after the work funds, but as the money comes from the American church, this appointment is given to a missionary.

Korea Mission Council.

The missionaries maintain their separate entity and their special relationship to the Church at home through a missionary organization known as The Korea Mission Council. In most mission fields provision is made for the episcopal supervision of this group along with that of the local Conference of the Methodist Church. But in the countries that have independent Methodist churches, the problem is different. Every effort is being made to secure for the Korea Mission Council the continuation of the help and advice of an American bishop. Both former groups, as well as the Korean Church, have greatly benefitted by the episcopal visits of the past.

Central Council of the Korean Methodist Church.

The Central Council is the connecting link between the Korean Methodist Church and the Korea Mission Council. It has an equal representation from both Korean and missionary groups, and also an equal number of men and women.

Union.

It is perhaps inevitable that at first we shall continue to think along the old lines, but gradually this sense of separate origins should disappear. Missionaries should be appointed irrespective of the old allegiances, and work should be carried on without thought as to its having been Northern or Southern. Such adjustments take time, for missionaries, even Methodist missionaries, are human; but, thank God, they are also Christians, pledged in loyalty to their Master to co-operate in every way to make this new union of Methodism a worthwhile contribution to the Kingdom of God, both in the homeland and in Korea.

Tai Wha Community Center

MARGARET BILLINGSLEY



IN 1927 WHEN I came to Korea, one of the first conversations I heard was concerning plans for buildings for the Seoul Social Evangelistic Center (Tai Wha Community Center in Korean). Later, in old minutes of the Center Board of Managers meetings I found that during the first year of the Center plans were passed for new buildings. So down through the twenty years of work, all of those who have been connected with the Center have dreamed, planned and worked for an adequate plant in which to carry on social work. To-day these dreams have been realized and the work is established in a handsome new building which combines the beauty of the Oriental architecture, with its curved lines in the tiled roof, and the utility of the Western building. This structure stands as a monument to the efforts of many people, but especially to the women of the former Southern Methodist Church in America, who gave the money, and to Mr. Vories and Mr. Kang of the Omi Brotherhood, who drew the plans and constructed the building.

People seeing our building naturally begin to ask what we use it for. In the minds of many it is a public building which can be rented or loaned for everything from private offices to institutes and schools. Daily we have requests for the use of all or parts of it. If we granted these requests or even a portion of them it would be impossible to carry on the social work for which the building was constructed; so we find it necessary to refuse nearly all requests, even though many of them are from worthy groups which we would be happy to serve in this way if we could.

The Center building was carefully planned with every room constructed for a given type of work. The doors of the Center swing open from early morning until ten at night. Usually the first to come in the morning and the last to leave at night are the music girls.

Some come to practise in the morning before going to school or work, others in the evening after office hours. The reed organ, the popular instrument of the past, is fast giving way to the piano. Besides private lessons, a chorus class for young people is held once a week; a primary school children's music club is very popular and we have hopes of a Center choir.

That end of the building which is given over to work with pre-school age groups resounds morning and afternoon with the joyful sound of these little ones. A large sunny room is filled with kindergarten children in the mornings, while the afternoons find it giving service and pleasure to various groups. Tuesday afternoons mothers bring their babies for health examinations by the doctor, and for feeding and training instructions by the nurses. About two hundred babies are registered in this department. Two afternoons a week little children whose play ground is the street are gathered in for a kindergarten of their own. Another afternoon a group of desperately poor mothers and their babies are instructed in child care and Christian teaching, while the children are treated for such diseases as skin eruptions, so common among the poor people of the slum districts. Several children in this group are free milk cases, the Seoul Woman's Club assisting in this work.

The Milk Station which daily supplies 170 bottles of formula-prepared milk is also located in this end of the building. This milk nourishes those babies who are deprived of mother's milk. Some are able to pay, others can pay part and some are free cases.

In April a day nursery is to be opened. Working mothers may bring their children in the morning and call for them again in the evening. The nursery will also serve those mothers who are closely confined to their

THE KOREA MISSION FIELD

homes, many never able to get out for even a short time. While mother takes a day or a few hours off the nursery will free her of worries concerning her child.

For older children daily clubs and classes are held for the underprivileged. These children, some so poor they can not enter school and some debarred because they are crippled, are taught elementary school subjects, Bible and handwork. What fun it is to watch them enjoy their weekly bath in their special bath room! Thanks to a kind friend a hot bowl of soup is served to each child daily during the cold weather. We found that many of these children have only one meal a day and some days they do not get even that. Health is another problem to be dealt with in this group. Due to undernourishment there is much illness and due to ignorance and poverty, injuries and wounds are not treated properly unless we care for them. Severance Hospital free clinic has been very kind in caring for many of these children for us.

The club rooms on the first and second floor are used throughout the week by groups varying in age and interests. A womans' club meets every Monday; a club of girls who have finished primary school, but cannot go on to high school meets twice a week; a group of young unmarried women have a weekly club which gives them the joys of a richer and fuller life. Saturday a group of boys meet for their club activities. A club for girls who work in the department stores is a new project just being started. With Miss Evelyn Dacus, our club worker who came to us this fall, we are planning for the addition of many new clubs.

The monthly meetings of the kindergarten mothers, the clinic mothers and the parents club (parents of the underprivileged children) always have a good attendance. In all of our clubs it is our aim to give practical help and instruction especially suited to each group, to give a period of recreation and to try to lead them into a Christian experience.

During the period of building our Home Economics work had to be suspended, but with April we shall again have weekly cooking and sewing classes, a home makers' club, and short term cooking, sewing and knitting institutes. Since fall we have had two cooking institutes of four days each which were well attended. Home Economics is a popular subject, so we expect this to develop into one of our largest pieces of work.

In the evenings the club and class rooms are used for the English Institute, which has three English classes and one of typing. These classes are composed of students, teachers, office clerks, bank clerks, newspaper men and railroad office workers. It is very gratifying to see the progress most of them make while studying with us.

As spring advances more emphasis will be put upon playground work. We have the grounds, but the equipment is something we are looking forward to. The building has been planned so that in the future, when funds are available a gymnasium may be added. With cold winters and the rainy days of summer a gymnasium will be of great service.

On the second floor is a small, but worshipful chapel. Seating about three hundred it serves for Sunday afternoon services, our Christmas pageants, Easter services and other special religious services and musicals. One wedding has been held in the chapel and several more are scheduled. The dedication service for the Center was held in the chapel in November. In January the Methodist Mission Council meeting was held at the Center, and the Uniting Session was conducted in the chapel. We felt that we and the chapel, too, were being consecrated again.

Just across from the chapel is a small prayer room which to me is the most important and sacred spot in the building. This is where as a staff of Christian workers we gather each morning for prayer. Here we receive divine strength to carry on the duties of the day, and to face the many problems which come to us as we try to help the people we

meet in our visiting, and those who come to us with heavy hearts.

"You should have your building filled with people," is a comment we often hear. But we feel that it is much better to develop slowly, establishing each piece of work before we start on a new venture. Neither is numbers

our aim. We are more interested in quality of work, in building Christian character and in really helping each individual rather than in merely touching the lives of many. Our aim is found in our Master's words, "I have come that ye might have life and that ye might have it more abundantly".

After Thirteen Years

MARY VIC MAUK

HAST SUMMER I returned to Korea after an absence of thirteen years. All the way across the Pacific I wondered how it would be. Would the country look the same? Had the people changed? The influence of western civilization had been felt before I left Korea in 1926. There must have been much progress during those years. In America there had been a great depression. Was Korea affected? What about the missionaries? Many whom I had known before had returned to the States and some had passed on. How many of my friends were left and would they remember me after all these years? Countless questions ran through my mind and I could only wonder and hope that there would at least be a few familiar landmarks and some familiar faces. And then—the boat docked at Kobe and letters and telegrams of welcome made me realize that there were many friends, and because of them Korea would be home.

I could scarcely wait for the train which took us to Shimonoseki and the modern Fusan steamer, and early the next morning I stood on deck as I had done nearly twenty years ago and watched for my first glimpse of the coastline of Korea. An account I had read long ago described the coast of Korea as being "bleak and barren," but the author had probably never seen those austere mountains emerge from the mist and glow pink and mauve in the early morning sunlight. It was just as I remembered it, except that the man in the white

turumagie (long coat) and top-knot who squatted with a long pipe in his mouth and watched the boat pull alongside in 1921 had given way to a brisk young man in a business suit, conventional haircut, leather shoes and felt hat. The dash for a seat in the train was quite the same, for the mass of travelling humanity was as great as ever.

As the train puffed on its way to Seoul I studied the landscape. It appeared much the same except that in many ways the country looked cleaner and more prosperous. There were more trees on the mountain sides; the land was terraced; automobile roads looked to be quite good and ever so often we passed very comfortable looking busses. I thought of the times I had driven on country trips in the Songdo District on roads that were called good if they were even passable, forded rivers where there were no bridges, dared precarious ferries where the car was balanced on two boards placed cross-wise on a flat-bottomed boat, or crossed rude bridges at the rate of a quarter of a mile an hour, where one inch too much to the right or to the left would have resulted in tragedy. Lunchtime came and we made our way to the air-conditioned diner. Only those of us who remember having to boil every drop of water we drank, never daring to eat raw vegetables or fruit that had not been chemically treated, can fully appreciate what it meant to have drinking water, vegetable salad, fruit and coffee on a train in Korea.

As the train neared Seoul I began to think back to that other arrival. There had been five of us, all young but quite sure of ourselves, alone because Bishop Lambuth, who was to have brought us, was taken ill in Japan. We were welcomed at the station in Seoul by practically the whole mission and put into rikshas which took some of us to the Bible School and some to the Center. But this time I came in summer vacation. Would there be any one in Seoul to meet us? Just then we caught sight of Alice McMakin, Rubie Lee, M. Billingsley, and Dr. Anderson and some of the Korean ministers. They put us into taxies and as we moved along the streets toward Pai Wha (Carolina Institute), I strained to see what was familiar. The Station had looked both the same and different. Just ahead was old South Gate, standing just it had stood for centuries. And to the right farther on must be the Post Office. Where was Steward's? We were passing it, and there just ahead was the lamp post that I had backed around when I took my examination for a driver's license. What were the new buildings to the right? The old palace pavilion and audience hall should be there. I remembered the turn leading up to Pai Wha, but the wide street and new buildings made me wonder if we had missed the way. Then the school came into view.

Not until the next morning as we rode the street car to the station did I notice the new wide streets with safety zones and parkways, the modern office and government buildings, the auditorium, the large department stores with attractive window displays.

Last time when I came we spent our first week in Mission Meeting. This time I looked forward to a week of rest and recreation at the new beach at Whachinpo. On the way I learned of the new railway to Choonchun, and I remembered the rough road and the uncomfortable jitneys that used to be our only means of reaching Choonchun. As we passed Chulwon I saw the new electric railway to the Diamond Mountains. My first visit there had been by boat from Wonsan to the coast village and

by foot the remainder of the way. The new line built from the Seoul-Wonsan line down the east coast to Whachinpo is unsurpassed in natural beauty. On one side is the clear blue of the Japan Sea and the rocky coast, while on the other are towering mountains. But Whachinpo! There a startling metamorphosis had taken place. Wonsan Beach seemed literally to have been picked up and set down amid an exquisite scene of lake, sea, mountain, white sand, and crooked pine trees. In this delightful setting I found many of my old friends and became acquainted with the fine new missionaries who had come to Korea since 1926. There were dinners and teas, swimming, boating, walking. There was time for rest and time for thought.

I began to wonder what made up the charm and attractiveness of this small country. Is it the natural beauty of the landscape, the invigorating climate, the gracious charm of the native people, the friendliness and co-operation of one's fellow-workers? Perhaps. But there are two other interesting things I have discovered. One is that the years seem to sit lightly upon the shoulders of those who live here. Another is that this is a country where no one is forgotten. He may go away, he may retire, or he may die, but he lives on in the hearts of the people here. Not only have the foreigners graciously remembered me, but there have been times in the village street, the railway station or in the crowded train when former pupils, now mature with the responsibilities of life, have called to me in glad surprise, "Miss Mauk, when did you come?" Perhaps therein lies the charm!

My appointment had read "Piano teacher at Ewha College", and as yet I had not seen the new college. Now as the train neared the little suburban station, at Sinchon—my excitement knew no bounds. There spread before us was the beautiful new campus with gray stone buildings nestling among the pine-covered hills. After breakfast at the new missionary residence we walked over the campus and through the buildings. On entering

the main building, Pfeiffer Hall, I was met by Mrs. Mary Kim Joh who, as Mary Kim, had been a pupil of mine in Songdo many years ago and who now is head of the Music Department of the college. We then met Dr. Helen Kim, the new president of Ewha College, who was one of its early students and who had served many years on its faculty under the presidency of Dr. Alice Appenzeller, now honorary president. But we had only begun. We went on through the well-lighted and well-equipped class rooms, the laboratories, the Japanese room, the Korean house, the kindergarten building and gymnasium, the dormitory, the English House, the music hall with its sound-proof studios and practice rooms, class rooms, and beautiful chapel. My surprise was tinged with awe. I had not imagined anything as complete in every detail.

As I walked toward the chapel for the first assembly hour I heard beautiful strains of organ music played by one of the Korean teachers. The students in their black uniforms sat with dark heads bowed in silent prayer. During the program a Korean girl with an exquisite voice sang alone. I marvelled at the beauty of tone and expression. She was one of the voice teachers. On Sunday morning at the students' religious service I heard the student choir of Ewha girls and Chosen Christian College boys for the first time. Their voices were beautifully balanced and blended as they reverently sang the responses, the amens and one of my favorite anthems. The singing of the congregation was full and rich. I could only shut my eyes and revel in the beauty of sound. Then came the first student recital and again I was not prepared for the clear tone, clean phrasing, warmth of interpretation, not to mention an adequate technic.

A little later I attended a choir festival at the first Methodist Church in Seoul. The various choirs and choral groups of the city contributed several numbers each. The program ranged from Bach, Handel, and Beethoven to Gounod and Mendelssohn. Some numbers were sung with pipe organ accompaniment, some a capella, while all had capable leaders who directed intelligently and were as intelligently followed. This program seemed highly significant as the culmination of twenty years of steady growth in musical knowledge and appreciation. It is as if one had helped to plant an orchard and returned after many years to find full-grown trees laden with luscious fruit.

Not only have the special music groups progressed but the general appreciation of music by the public has improved beyond expectation. Concerts by outside artists and local artists are sponsored by leading groups in the city, sometimes by newspapers, and are well supported by the public. I am constantly amazed at the packed houses and the rapt attention of the audience to heavy programs.

Naturally being interested in music myself I have noticed more readily the great musical development, but I am sure that there have been just as startling improvements in other lines. I am constantly struck by the charm and poise of the students as they converse, their ability to perform in public, the ease with which they speak three languages.

It seems to me that the missionary staff has diminished in numbers but the work has grown tremendously. And the explanation as I see it after thirteen years lies in the fact that splendid young Korean men and women, well-trained, capable, consecrated, are taking the leadership, proving beyond a doubt that the work of the missionary has not been in vain.



Statistics of the Korean Methodist Church

These official statistical reports, begun under the supervision of Dr. J. S. Ryang at the time of the organization of the church, have been carefully scrutinized by the office staff from year to year and give a reliable picture of the true condition of the church.

The year 1939 has been one of advance in every way.

A—MEMBERSHIP

A study of membership shows that the growth has been quite slow but assuredly steady during the past nine years, the rate accelerating each year.

Year	Full members	Probationers	Total
1930	18,178	4,507	22,685
1931	18,470	4,978	23,448
1932	18,792	4,486	24,278
1933	18,675	5,940	24,615
1934	18,268	6,183	24,451
1935	18,302	6,491	24,793
1936	18,475	7,122	25,597
1937	18,645	7,016	25,661
1938	19,530	7,844	27,374
1939	20,382	8,056	28,438

Sunday-Schools—There has been a goodly increase in the Sunday-school enrollment, which is about double the church membership, and about 80 % of the entire church constituency.

The statistical report year by year is as follows:

1931—	574	48,859
1932—	581	50,308
1933—	561	50,040
1934—	582	49,601
1935—	566	48,737
1936—	593	52,347
1937—	573	52,528
1938—	597	54,628
1939—	596	54,009

B—FINANCIAL GROWTH

In order to give a fair comparison the total giving of the church since 1931 is given herewith, the primary school item eliminated throughout.

Total Giving of Korean Church

1931—	183,297.00
1932—	170,868.00
1933—	193,503.00
1934—	179,979.00
1935—	212,852.00
1936—	245,640.00
1937—	260,460.00
1938—	291,505.00
1939—	366,310.00

1—CONGREGATIONAL EXPENSES

Pastoral Support—For the past three years pastoral support has been increasing at the average rate of Yen 1,300.00 each month. The increase in 1939 over 1933 was Yen 21,000.00 or ¥1,800.00 per month.

Church Buildings and Repairs—Some years seem to involve more building than others. Over a nine year period this item has increased from 54,000.00 to 108,000.00.

Operating Expenses—Fuel, water, light, supplies for church and church school, local relief projects, comprise a third major item in local congregational expenses.

For the period since the organization of the Korean Methodist Church these three items have increased as follows:

Year	Pastoral Support	Church Buildings	Other Expenses	Total
1931—	—	—	—	142,922.00
1932—	57,280.00	54,661.00	42,584.00	154,525.00
1933—	67,958.00	67,043.00	41,881.00	176,887.00
1934—	71,205.00	37,997.00	52,381.00	161,583.00
1935—	74,682.00	62,421.00	56,977.00	194,080.00
1936—	81,150.00	80,725.00	62,933.00	224,808.00
1937—	92,312.00	73,525.00	70,813.00	236,650.00
1938—	107,965.00	77,262.00	82,434.00	267,661.00
1939—	128,698.00	108,086.00	95,533.00	332,317.00

2—Benevolences

For every ten yen used to pay local congregational expenses the average church pays an additional one yen for various projects of the church at large.

A large part of this goes to the support of missionary work, chiefly in Manchuria; support of retired pastors and other conference claimants, printing of various conference minutes, expenses of delegates to district meetings, etc. are other items in this budget.

Year	District Work	All-Korea Work	Miscellaneous	Total
1931—	—	—	—	—
1932—	2,369.00	6,872.00	6,602.00	15,842.00
1933—	2,643.00	7,495.00	6,478.00	16,616.00
1934—	2,875.00	9,968.00	5,523.00	18,366.00
1935—	2,782.00	10,354.00	5,636.00	18,772.00
1936—	2,832.00	10,308.00	7,692.00	20,832.00
1937—	4,973.00	13,236.00	5,601.00	23,810.00
1938—	4,525.00	12,920.00	6,399.00	23,844.00
1939—	6,383.00	13,838.90	13,772.00	33,993.00

Book Review—Bishop Herbert Welch

Five Decades and a Forward View

BY JOHN R. MOTT—Harper & Brothers: New York. Price \$1.50



HE "OLD MASTER" (as some of us like to call Dr. John R. Mott) has done it again! Who else is there who could produce so exact, so weighty, and so compact a statement on world conditions and prospects as is contained in Dr. Mott's book entitled "Five Decades and a Forward View"? Here is one who knows more about the various nations of the earth, especially in their life, than any other man alive. If he is despondent, we may shiver; if he is hopeful, we need not despair.

Happily through this history and this prophecy sounds a note of optimism—a reasoned optimism which faces frankly the weaknesses, the dangers, and the failures of the institutions concerning which he writes, yet in measured words sets the balance on the side of "the everlasting hope." As an historian, the author looks back and, when necessary, looks down; but as a prophet, with eyes gazing forward and upward, he marches unafraid into the future.

The use of the first person is most sparing in this narrative, yet John R. Mott has been for fifty years the central figure in those remarkable movements he describes—the international and interdenominational efforts to make a Christian world. He is the great apostle of co-operation, who has done more than have a dozen others combined to promote religious unity, which, after all, is a more important objective than union itself.

Dr. Mott's book treats of events "all of which he saw and a large part of which he was." He begins with that famous first college students' conference at Mount Hermon in the summer of 1886, under the inspired and stirring leadership of D. L. Moody. Little did we students who spent that month in the lovely hill country of the Connecticut Valley

dream that the gathering of which we were a part was to become historic as the fount and origin of a new missionary crusade, world-wide in its reach. But from that gathering, under the skillful guidance of a small group of kindred spirits, among whom Mott soon forged to the front, there grew, step by step, the Student Volunteer Movement, the World's Student Christian Federation, the Missionary Education Movement, the International Missionary Council, and the National Christian Councils, all of which are outlined in this volume. The Laymen's Missionary Movement, the unfortunate Interchurch World Movement, the Institute for Social and Religious Research, the Laymen's Inquiry—all probably owe their being to this "tide in the affairs of men" which was "taken at the flood." Then there were the World Conferences, at Edinburgh 1910, at Jerusalem in 1928, and at Tambaram (Madras) in 1938, a masterly summary of which is given in Chapter VI.

All of these are surveyed, their service carefully evaluated, their relation to present and future needs defined. Some hopeful signs are noted, especially the thorough and constructive research studies which have been carried on and which should point the way to wiser methods in the coming advance. Dr. Mott analyzes the causes of the slump in missionary giving, and from his own extraordinary experience lays down some rules for financial success. By no rhetorical climaxes, by no emotional appeals, but by the piling up of solid facts, this volume impresses the reader with the present opportunities of the Christian movement, the enterprise of the ages, and summons believers to faith and sacrifice.

Quoted from Zions Herald,
January 10, 1940.

An Appreciation

ONLY THOSE who have had the experience of editing a mission magazine could express with any approximate adequacy an appreciation of the work of Dr. Rhodes and Mr. Coen as editors of the Korea Mission Field during the past six years. Even laymen in the work, however, may say "Thank you" for the patient and unobtrusive persistence of these two men. At a time when there have been major upheavals in all mission work, a breakdown of many agencies which made for union, and a paralysis of the very organization of which this magazine is the official publication, the Korea Mission Field has been, nevertheless, carried on. An unusual energy has had to be exerted to obtain articles to print, to meet the problems of inadequate paper supply and skyrocketing costs. In spite of everything, the magazine has not failed an issue, and has been steady in its purpose of informing, inspiring, and unifying the Christian forces of Korea and its constituency. That it

has done this is due in large measure to the work of Dr. Rhodes and Mr. Coen.

Few of us could or would assume the responsibility for a work which necessitates the writing of many letters a week concerning material, the painstaking work of editing manuscripts, the detailed planning of the format and proper balance of material, the checking for accuracy and truth, the attention to tact and consideration in personal statements, not to mention the eye-straining work of proof-reading. When the magazine appears, we take it for granted; we read it (or we do not) without a thought of the minds which planned and executed it.

To the two upon whom, more than any others, this burden has fallen, and who have discharged it with dignity and vision, we offer deepest congratulations and thanks.

THOMAS HOBBS,

Member of the Editorial Board.

MARION L. CONROW,

Secretary of the Board.

FLASHES—Con't

WORLD DAY OF PRAYER FOR WOMEN—We met in the Bible Institute Assembly Room from 11.00 A.M. till 3:00 P. M. Four leaders had an hour each. We have found by experience that the years when we lengthen the program by having more hymns and Scripture and more time for meditation, the atmosphere of the *unhurried meeting* lingers thru the following months, and weekly gatherings for prayer are the result.

Mrs. A. Campbell—Presbyterian North—Kangka i.

A PORTION OF THE GOSPEL IN EVERY HOME—The Oriental Missionary Society has a **VILLAGE CAMPAIGN** in Korea, similar to the one it put on in Japan some years ago, and plans to systematically visit every home and leave there a Scripture portion. Seven of the thirteen provinces have been covered. Two bands of ten men each are at work, and another is soon to be added. "Where the Society has no church near by, the converts are directed to the nearest churches of the various denominations".

Rev. P. E. Haines, Seoul. O. M. S.

THEN BELIEVE IN JESUS' CHARACTER—A Korean student in Mr. Kerr's English Class in the "Foreign Language Institute" in Seoul, which uses Mark's Gospel as the text-book, when they came to Jesus' stilling the storm on the lake rose and said, "As we cannot have scientific proof for what Jesus is said to have done, we cannot believe such stories". The teacher answered "Then believe in Jesus' character". That student has graduated, but still comes to the school for that one class, and says that his belief in Jesus dates from that hour.

Rev. Wm. C. Kerr—Presbyterian North—Seoul (Keijo)

The Protestant Church in Chosen

The enthusiasm of parents for giving an education to their children is greatly marked by the number of applicants received at every school in Korea. For primary schools there are twice as many as can actually be admitted. There are between three and four times more than girls' middle schools can accommodate under their regulations. As to the boys' middle schools, there are nine times more boys wishing to enter than may be admitted. Due to the lack of educational institutions like these, church schools have a greater opportunity than ever for educational and religious work. It is true that church schools are no longer the only ones carrying out the educational program. There are many good public and private middle schools and colleges which are as well equipped as church schools are. Yet it is also true that church schools have to enlarge classes in order to admit more than they did in former years. The growth of church schools can be easily traced in the increased number of graduates. Graduates of 1940 from some of our church schools are listed as follows:

Chosen Christian College 122; Ewha College 75.

Middle Schools: Paichai 138; Kyungsin 61; Youngchang 120; Ewha 106; Chungsin 38; Paiwha 97.

These well-trained young people have had many years of Christian instruction; therefore we can realize what a great influence our church schools must have on their lives and on the Korean life touched by these graduates. Never before have Christian forces had a better opportunity to train an educated, alert host of youth.

Departments and courses of Ewha College are greatly enlarged this spring. For many years the Kindergarten Training School has been a separate organization with a two year course. The school has now been made into a department of the college. It is thus arranged to give three years of training to those who go out as kindergarten teachers and rural church workers. A one year Home-Makers' Course for graduates of middle schools who are not permitted to take full college work is a new feature of the Home Economics Department. Ewha High School has also received government permission to enlarge its first year class from 100 to 150 pupils. Adequate equipment and a fine teaching staff were important factors in securing this request.

Rev. Pil-keun Chai, who served many years at the Union Christian College in Pyengyang and for the past two years at Ewha College, has been appointed president of the newly established Presbyterian Theological Seminary. He is a forceful speaker and an energetic writer. He has held Bible classes all over the country, and he is author of many books on religious

subjects. Mr. Chai was chairman of the committee for organizing a Presbyterian theological seminary, which was to have been opened in Seoul with the endowment contributed by Mr. Tai-hun Kim. But he accepted the call to open the seminary in Pyengyang, as two were not permitted. It is hoped that the new president will lead and organize the school so admirably that it will serve the Presbyterian churches, which have recently suffered lack of ministerial training.

The Board of Managers of the Methodist Theological Seminary also voted to have other departments added. Besides the present school with its five year course there will be a graduate school with a one year course. Furthermore there will be established a religious leaders' training department with a course covering three years. Since 1942 will mark the 35th anniversary of the founding of the school, various plans are on foot to commemorate the occasion. The plans for the future include additional class rooms, a model church, another dormitory and a library; a campaign for fifty thousand yen for endowment is also one of the goals. The Board of Managers expects to apply for government recognition. The enrollment will be set at 200 students in all courses.

A new Methodist church has been established in Chungchin Harbor in North Hamkyung Province. This will be one of the largest industrial towns in Korea, with an estimated population of more than a million inhabitants within a few years, as various big textile companies in Japan plan to put up factories there. To this city many Methodists have migrated and the Korean Methodist Church was petitioned to organize a church in that section. The church was organized early in February with more than forty members in attendance. It is gratifying to think that these migrated Christians wanted to have a definite organization instead of becoming churchless wanderers.

The Bible Institute in Chemulpo was held at Changyung Street Church from Jan. 10 to the middle of February, with a large number enrolled. Instructive studies were given, and the attendants went back to their churches with renewed spirit and plans for the coming year's activities. The final evening of the institute saw more than 800 in attendance.

The general conference of all YMCA groups in Japan will be held in Tokyo this autumn, in connection with the 60th anniversary of the founding of the Tokyo YMCA. Delegates will discuss and map out new work for this changing time, so that the Association may serve the cause of Christ in the most effective ways. In connection with this, it should be mentioned that

(Continued on page 72)

Contributors' Column

The Rev. E. Wade Koons, D. D., our new Associate Editor, has been a member of the Northern Presbyterian Mission since 1903. For 26 years he was Principal of the Mission's John D. Wells (Kyungsin) High School for boys, and is now Honorary Principal and Director of Religious Education Activities there. Dr. Koons brings to this work not only rich knowledge and love of Korea, but a very lively interest in everything that touches people, and an unquenchable optimism, which comes from deep faith. The new "Flashes from the Field" page is his idea, and we expect it to be a popular addition to the magazine.

John Anderson, who made the drawing for our "Flashes", though only 13 years old has a real artist's attitude toward his work. His parents, Dr. and Mrs. E. W. Anderson of the Methodist Mission, Seoul, are giving him every possible opportunity to develop his unusual talent.

Dr. and Mrs. Jensen are busy members of the Methodist Mission in Seoul. As Maud Keister Mrs. Jensen came to Korea in 1926 to be treasurer of the Board of Foreign Missions, an office which she has carried with efficiency ever since. In 1928 she married Dr. Jensen, who was a prominent worker in the Board of Home Missions and Church Extension of the M. E. Church, and they established their home in Korea. Thinking that our readers might like help in understanding Methodist Union, we requested the Jensens to write this article, which is just what we wanted.

Miss Billingsley came in 1927 to join the Southern Methodist Mission and has been appointed to the Center from the first. Since becoming Director she has had a large share in bringing this work to its present high standard, and in accomplishing the erection of this superb building, one of the finest in the land.

Miss Mauk's return to Korea after years of successful teaching in America shows her steadfast missionary purpose, and brings joy to all. She left the position of Head of the Music Department of Alabama State College to come to Ewha College.

Bishop Welch seems so much to belong to Korea, having had episcopal connection with the M. E. Mission almost continuously from 1916 to 1935, that we especially welcome a message from him. As this concerns a book by another honored friend of all our work, Dr. Mott, we know our readers will be glad that we copied Bishop Welch's review.

We are glad that Dr. Y. H. Kim and Mr. Hobbs can continue their interesting columns of information regarding the Korean Churches and the missionaries. We know the last pages of the Field are often read first.

Notes and Personals

Australian Presbyterian Mission

Returned from Furlough

Rev. A. C. Wright, Fusanchin.

Methodist Mission

New Missionary

Miss Lena Knapp, to Seoul. In addition to her work in the Ewha College, where she will reside, Miss Knapp will be working with the Committees of the Board of Education of the Korean Methodist Church on materials for the development of lay leadership.

At the International Council of Religious Education Miss Knapp has been executive secretary for the Committee on Leadership Education and administrative director of the Standard Leadership Curriculum. Her contributions to the on-going program of cooperative leadership education among the Protestant denominations have been of outstanding quality. In summer camps she has served as director, faculty member, registrar and dean of women. In her "spare time" she has been continually active in local church work and in organizations for business and professional women, including the Y. W. C. A. and the Wesleyan Service Guild.

Returned to Korea

Miss Jane Barlow, formerly of Haiju.

Left on Furlough

Rev. & Mrs. L. C. Brannan, from Songdo. Mr. Brannan is a delegate from the Korea Mission Council of the Methodist Church to the First General Conference of The Methodist Church, to be held in Atlantic City in April.

Miss Mabel Cherry of The Methodist Seminary, Seoul.

Presbyterian Mission

Returned to the U. S. A.

The Rev. J. G. Holdcroft, D. D. resigned from the Northern Presbyterian Mission.

(Continued from page 71)

the YMCA of Seoul held its 37th annual meeting in February. The report of the past year and the good plans for the coming year show growth.

The Chosen Christian College provides news items pertaining to the new school year. Mr. Horace Grant Underwood, grandson of the founder and son of the president, who has been studying Japanese in Tokyo since his return from America last year, will teach English in the College. Dr. T. Matsumoto, who has been at Aoyama Theological Seminary, Tokyo, will serve as head of religious education. The dining room for students is being greatly enlarged. The college graduated its largest class this year, 122. Former graduates are serving well in many places, thus extending the good name of the school.

"With the Publisher"

Your attention is called to the list of Japanese Tracts now available, see inside cover, last page.

HANDY DICTIONARY NOTE BOOK: The pre-publication offer of an extra copy of the English part, with each copy of the book ordered, still stands. This English list, paper bound, is on sale also as a separate booklet at ₩0.50 per copy. See March K.M.F. for advertisement of the complete book. ₩5.00 per copy with extra booklet as above. C. L. S. O. K. Chongno, Seoul.

TRACTS IN JAPANESE

The following Tracts from the Japan Book and Tract Society, have been stocked and orders will be sent out as supplies are available.

Glazed colored paper 4pp., By Mrs. Finley Shepherd	...	...	20 sen per hundred
Saviour of Sinners	...	...	(罪人の救主)
God our Shepherd	...	...	(エホバは我が牧者なり)
Sin and Salvation	...	...	(罪と救)
The Ten Commandments	...	...	(十 誡)
The Glory of God and Man's Value	...	...	(神の榮と人の尊貴)

Sheet Tracts, 8 pages each, four fold	...	...	...	...	50 sen per 100
How to get in touch with God (神に觸れる道)	...	...	...	...	Rev. P. K. Goto
The One Perfect Gospel (福音中の福音)	...	...	...	...	" "
Why I am a Christian (何故基督教を信するか)	...	...	...	...	" "
How to Conquer Trouble and Death (死線と悲哀線を越えて)	...	...	...	...	" "
Regenerating Love of God (更生せしむる神の愛)	...	...	...	...	" "
The Power of the Cross (十字架の力)	...	...	...	...	Rev. N. Tamura
The Unequalled Physician (古今無二の名醫)	...	...	...	...	Rev. T. Kawabe
John Three Sixteen (ヨハネ三の十六)	...	...	...	...
Lost or Found, which are You? (迷つて居るか戻つて來たかあなたは誰か)	...	...	...	...
Herrings for nothing (無代の鯡)	...	...	...	...

Small sheet tract, 4pp., folded	...	...	...	...	20 sen per 100
The way to Heaven made Plain (天國に到る路は明瞭になれり)	...	...	...	...

Larger sheet tract, 8pp.	...	...	...	...	80 sen per 100
The Ten Commandments with notes (真神の十誡)	...	...	...	...	Bishop Fyson

Booklet in blue cover, 8pp.	...	...	...	...	3 sen each
The story of an Artist's Studio (畫室内に起れる美譚)	...	...	...	...

The following from Mr. R. G. Wright, Tokyo are also on sale by the Society, at prices shown.

Pamphlets :

The Reason Why	...	...	...	...	62 pp.	5 sen each
Danger and Safety	...	...	...	...	40 pp.	10 " "
God's Way of Salvation	...	...	...	...	48 pp.	4 " "
Safety, Certainty & Enjoyment	...	...	...	...	40 pp.	4 " "
Little Booklets,	...	...	3 × 4½ inches.	...	...	2 " "
How God Saved an Eye Specialist	...	...	...	...	...
How God Saved a Dentist	...	...	...	...	...
The Lost Sheep Found	...	...	...	...	...
Sheet tracts	...	...	...	...	...
What do you want ?	...	...	...	...	...	36 sen per 100
The Orphan's Request	...	...	...	...	...	18 sen per 100

THE CHRISTIAN LITERATURE SOCIETY OF KOREA
CHONG NO, SEOUL.

THE CHRISTIAN LITERATURE SOCIETY OF KOREA

PUBLISHERS AND
DISTRIBUTORS OF
CHRISTIAN LITERATURE
KOREAN JAPANESE ENGLISH



Established June 25 1890 as a Union Christian Enterprise.

Represents all the Missions in the Federal Council ;

Also the Korean Methodist and Presbyterian Churches.

The only Union Christian Publishing organization in Korea.

We list over 700 Titles of our own besides as many more of other organizations.

Jubilee June 25 1940.

OUR SOCIETY'S PUBLICATIONS

Cover Many Important Subjects
such as :-

Apologetics	Agriculture
Bible Helps	Care of Children
Devotional	Evangelical
Homiletics	Personal Work
Sociology	Stewardship
Temperance	Prayer
Commentaries	Church History
Sermons	Psychology
Biographies	Children's Books
Stories	Bible History
New Believers	Second Coming
Catechumens	Teacher Training

EDITORIAL & PUBLISHING ENDOWMENT FUND

We are establishing this fund
so that the price of books may be
as low as possible for the masses.
This growing Fund now amounts
to more than ¥ 9,000.00. Life
Membership fees and special con-
tributions are added to it. Have
you sent in YOURS ?

TWO SLOGANS FOR THE JUBILEE YEAR :

"Fifty Thousand Yen Endowment by the Fiftieth Anniversary."
Mission Organizations, and Friends everywhere are asked to help.

"Fifty Yen for the Fiftieth Anniversary."
Missionaries and others of like mind are asked to enroll as Donors for
this Special Fund.

For 1940 we also need funds for publishing some of the
Manuscripts we have on hand waiting for publication.

昭和十五年三月廿八日 印刷
昭和十五年四月一日 發行

發行人 京城鎮路朝鮮基督教書會
編輯人 京城鎮路朝鮮基督教書會

米國人 亞馬遜維愛理施 斗

印刷所 京城鎮路中央基督教青年會工藝部印刷科印行
印刷人 京城府樓下町一一三番地 文弘善

明治三十八年七月八日第三種郵便物認可 (每月一圓一日發行)

發行所 京城鎮路朝鮮基督教書會